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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVII. CHICAGO, JULY 18, 1901. NUMBER 20

Class Readings In The Bible

From the Standpoint of the Higher Criticism

By

Walter L. Sheldon.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

TOWER HILL SUMMER SCHOOL

...FOR 1901...

JULY 14—AUGUST 18.

TWELFTH SEASON.

OUR AIM.—A school of rest. Recreation is not indolence, mental vacuity is not conducive to physical reconstruction. "Rest is not quitting the busy career,
Rest is the fitting of self to its sphere."

OUR METHODS.—No dress parade, no "social functions," as little haste and excitement as possible, early retirement, long sleeps, quiet reading of high books, intimacy with nature studied at short range, frank companionship in the realm of mind, temple uses of God's great cathedral, the holy out-of-doors.

OUR PROGRAM.—1. *Forenoons*, 10 a. m. *First Week.* Mr. Jones, Leader. A Search for the Classics in American Poetry, with side studies of recent anthologies, viz.: 1. Dialect. 2. Patriotic. 3. War. 4. Lincoln in Poetry. 5. Ballads and Lyrics. *Second Week.* Mr. Jones, Leader. Normal Class Work for Sunday School Teachers and Parents, an introduction to the New Testament, a map and blackboard study of the literary units arranged in their probable chronological order. *Third Week.* Miss Anne B. Mitchell, Leader. "A Study of the Nibelungen Lied in connection with a Musical and Literary Study of Wagner's Nibelungen Ring, illustrated with lantern and musical interpretations." *Fourth Week*, Mr. Jones, Leader. John Ruskin as a Sociological Prophet. *Fifth Week.* Mr. Jones, Leader. The Master Bards: Browning's "Paracelsus," with side studies in Emerson and Whitman.

II. *Afternoons.* Free and easy work in science, keeping as close as possible to local zoology, botany and geology. Professor L. S. Cheney, of the University of Wisconsin, "Trees and Flowers," Aug. 11-18; Professor W. S. Marshall, of the U. of W., "Insect Life;" Professor O. G. Libby and Chester Jones, "Birds;" Professor E. C. Perisho, "Local Geology;" Hon. R. L. Joiner, Forest Stories.

III. *Evenings*, three nights in the week, lectures, generally with stereopticon illustrations. The following already arranged for: C. N. Brown, Esq., of Madison, "The Boers;" Miss Hunt, of the U. of W., "Life in South Africa;" Dr. Libby has four dozen new bird slides; Mrs. George H. Kemp, Dodgeville, Wis., "The Ragged Schools of London, From Personal Observation." Mr. Jones will lecture on Lincoln and Tolstoy (illustrated).

IV. *Sundays.* Three double meetings, forenoon and afternoon. Basket dinners on alternate Sundays. July 14, Inauguration Day of the Summer School, educational and collegiate. July 28, Teachers' Day: "The Intellectual Inspirations of the Teacher," Miss Ellen C. Lloyd Jones, Hillside Home School; "The Moral Inspirations of the Teacher," Miss Cordelia Kirkland, of Chicago; Mrs. S. E. J. Sawyer, of Creston, Iowa, and others. August 11, The Annual Helena Valley Grove Meeting. A Congress of religion. Dr. E. G. Hirsch, of Chicago, is expected to give the afternoon sermon. Aug. 18, closing exercises of the Summer School. Afternoon sermon by Mr. Jones. On alternating Sundays Mr. Jones will give as Vesper Readings, Browning's "Saul," July 21, and Kipling's "McAndrew's Hymn," Aug. 4.

BUSINESS.—Registration: Fee, admitting the holder to all the classes and lectures during the five weeks, $5; family registration ticket, admitting all members of one family to the same, $7; evening lecture tickets to those not holding registration tickets, $1 for the season. As this is essentially a SCHOOL and not a SUMMER ENCAMPMENT its constituency is necessarily limited. Its value largely depends on continuous attendance and sustained interest. It is hoped that all who intend to profit by these studies will come prepared to stay through to avoid the fever and hurry that too often accompany the vacation guest. No reductions on above rates are arranged for, though reasonable adjustments are always possible. For prices for board, cottage rents, etc., see below.

OFFICERS.—President, Prof. O. G. Libby, Madison, Wis.; vice president, Thomas R. Lloyd Jones, Hartford, Wis.; secretary and treasurer, Mrs. Annie L. Kelly, 815 Chamber of Commerce, Chicago.

ADDITIONAL DIRECTORS.—Prof. E. C. Perisho, Plattville, Wis.; Prof. William S. Marshall, Madison, Wis.; Rev. L. J. Duncan, Milwaukee, Wis.; Miss Ellen C. Lloyd Jones, Hillside, Wis.; Prof. N. C. Ricker, Urbana, Ill.; Rev. Fred V. Hawley, Louisville, Ky.; Miss Cordelia Kirkland, Chicago; Miss Amalie Hofer, Chicago; Miss Rosalie Winkler, Milwaukee, Wis.; Mrs. Mary H. Gooding, Chicago; Rev. Joseph Leiser, Sioux City, Iowa; Mr. W. B. Ingwersen, Chicago; Miss Emma Grant Saulsbury, Ridgely, Md.; Mr. Albert McArthur, Chicago.

CONDUCTOR.—Jenkin Lloyd Jones.

THE TOWER HILL SUMMER ENCAMPMENT.

This is open from July 1 to Sept. 18. It is beautifully located in the bluff regions of Wisconsin, the Berkshire Hills of the Mississippi Valley, overlooking the Wisconsin River, thirty-five miles from Madison, and three miles from Spring Green, a station on the Prairie du Chien Division of the Chicago, Milwaukee and St. Paul Railway. Special summer rates, round trip from Chicago, $8.02.

Its equipment consists of a common dining hall, eight private cottages, two long-houses, with rooms to accommodate one or two, simply furnished; tents with board floors and furnishings; waterworks, pavilion, ice house, stables and garden. The cottages and long-house accommodations are limited. Applications should be made early. Tents can always be furnished on a few days' notice to accommodate visitors. Aside from the exercises of the Summer School noticed above there will be sunset vesper readings every Sunday evening throughout the summer not otherwise provided for; morning readings by Mr. Jones at Westhope Cottage from 11 to 12. A part of the time at these readings outside of the Summer School this year will be given to a search for the new poets—readings from Stephen Phillips, Moira O'Neill, Yeats, Ernest Rhys, Richard Hovey, Paul Lawrence Dunbar, William Vaughn Moody, etc., etc. Ruskin and Tolstoy will probably be the authors most often in hand this season.

The spirit indicated by the summer school program given above is interpretative of the season. Only those who like a quiet summer, who seek an escape from Society and its artificial demands, who know how to entertain themselves, who believe enough in plain living and high thinking to practically enjoy the regime, implied, had better come to Tower Hill. There are no "attractions" other than plenty of quiet and always beautiful out-of-doors, no attempts to entertain, no styles in dress, but much of the fellowship that is conducive to rest. Saturdays will be preserved sacredly to quiet, rest, bird walks, afternoon drives and sunset suppers under the tree. Informal dancing will always be in order, but there will be no "Dances" or "Social Functions." If possible, lights will be out and all in bed no later than 10 p. m.

PRICES.—Room in long-houses per week, $3, for the season of ten weeks, $20; tents, according to size, $—; board at the dining hall, $4 per week; buckboard fare between Spring Green and the encampment, 25 cents; trunks, 25 cents; board and care of horse and carriage, $10 per month. The Tower Hill buckboard is available to guests when not otherwise engaged for rides at the rate of 15 cents an hour for parties of five or more.

CHILDREN.—Miss Wynne Lackersteen, a graduate of the University of Chicago, and for several years an assistant in the University Elementary School, John Dewey, Principal, is prepared to take charge of a limited number of unattended children.

CLASSES in drawing and instruction in music can be arranged for if desired.

For further particulars address Mrs. Edith Lackersteen, 3939 Langley avenue, Chicago, up to June 30; after that, as below.

All mail, express and telegraph matter should be addressed to Spring Green, Wis., care of Tower Hill.

DIRECTORS.—*For Term Ending* 1901: Enos L. Jones, Mrs. Annie L. Kelly; secretary and treasurer, Mrs. Edith Lackersteen. *For Term Ending* 1902: John L. Jones, Jenkin Lloyd Jones; president, Miss Cordelia Kirkland. *For Term Ending* 1903: R. L. Joiner, James L. Jones, James Phillip.

UNITY

VOLUME XLVII. THURSDAY, JULY 18, 1901. NUMBER 20

The late Sir Walter Besant exemplified that phase of genius that is capable of tireless diligence. His interest reached from mathematics to theology and the list of his books as given in *The Literary News* for July includes seventy titles. His father, a successful business man, designed him for the church, but failing like so many other men of brains to adjust himself to current creeds, he betook himself first to mathematics and then to the study and the creation of literature.

"The American Society of Religious Education" held its third congress in connection with the National Educational Association in Detroit, July 6-9. This is another sign of the times. It goes without the saying that this congress was not in the interest of any sectarian form of religion and its fellowship was not rimmed by any formula, Protestant, Catholic or Christian. Before this congress Colonel Parker objected to the child who "wants to be an angel," or at least, who says so in his song.

A Dublin firm is making typewriters with Irish characters. The Turkish government has put an embargo on the importation of typewriters of every kind. They cannot be tolerated because the writing has no individuality, consequently the censorship finds it harder to locate authorship. From the few thousands of Irish peasants who still speak the ancient tongue to the millions who represent the great Turkish empire is a great distance, but perhaps the future has more in store for the speakers of Irish with a typewriter than for the hosts of Turkey without a typewriter, or rather in an attitude of defiance to typewriters.

The Outlook for July 6 contains an article "Concerning Christian Science" which seems to us sane and timely, and we commend it to our readers. Among other things it says, "A Philosophy which declares that there is no sin and no misery except in imagination and none therefore which imagination cannot cure, that all evil is a 'mortal thought,' is like an anodyne to one in pain, it brings no cure but it brings a delicious forgetfulness. There are other souls whose bane is spiritual laziness. They would be glad to 'sit and sing themselves away to everlasting bliss,' but they have no inclination to fight their way there."

Willis J. Abbot, the present editor of *The Pilgrim*, a monthly published at Battle Creek, Michigan, is the son of his grandfather, John S. C. Abbot, the historian. In addition to the crowded work of a journalist, which included at one time the managing editorship of the *Chicago Times* under the elder Harrison, he is the author of a series of books entitled "Blue Jackets." They consist of sketches of American soldiers during the wars of 1776, 1812, 1861 and now in preparation, 1898. Mr. Abbot is a man whose interest in history does not interfere with his greater interest in the making of history. He has carried culture, patriotism and philanthropy into the political arena. May there be more young men like him.

Dr. Hillis, of Brooklyn, is right, we think, in recognizing the Sunday question as one of the great problems of the pulpit today. We sympathize with his desire to secure a Saturday half holiday to workers. This is an economic necessity as well as an ethical one, but we doubt if this would solve the Sunday question. The men who have many half holidays during the week are as prone to ignore the Sabbath rest day as those who work the six-day tread mill. The passion for fun, the indolent conscience, the indifference to spiritual things are not the products of overwork but with over-work they rest on a practical materialism, a lust of things that is as far reaching as it is ominous.

And now "*The Servant Problem*" has an organ bearing the above title. Number one, volume one, is before us, a six page monthly of UNITY size. It is published by the Monte Vista Mission Association, Washington, D. C. We can hardly speak of its character. The association we infer sustains a free industrial school designed chiefly for the education of what it calls "The Mountain White Girls of Our Country." It is situated among the foot hills of the Allegheny mountains in Virginia. Let no one smile over this venture. The only discouraging thing about the servant question is the fact that intelligent women are discouraged and that so many who might solve the question in detail at least for themselves are so prone to give it up. There is probably in the world a bad mistress to match every bad servant.

The editor of *The Monist*, Dr. Paul Carus, is a solitary worker. In his own way on unique lines he is digging with the diligence of a German scholar into the religious problems of the day and in working into them he is helping to work them out. The July number of *The Monist* completes Dr. Carus' study of "The Fairy Tale Element in the Bible." He discusses the legend of the Deluge and compares it to the deluge legends of classic antiquity. He further discusses the story of Joseph and Potiphar's wife, the worship of the "Queen of Heaven," the romance of Mordecai, etc. The article is profusely illustrated, showing how fertile and suggestive is the comparative method of study when applied to Biblical topics. Of the soundness of some of the Dr. Carus' conclusions we are not competent to judge. Happily in this direction conclusions are of minor importance, methods and spirit are of primary importance.

The *Advance* takes comfort in the fact that the Y. M. C. A. Jubilee Convention in Boston showed that the "young men" were safely conservative in matters of theology. Just so. Therein lies the menace of the church and the anxiety of the truly religious. The academic side of Christianity feels the trend of modern thought, yields to the logic of science, but the executive side, the organic expression, is too apt to be conventional and traditional. Many a minister in an orthodox church flees his own Sunday school and is in despair about his own young people's meetings because his own intellectual life has outgrown the methods and the postulates used by the "Workers" in these departments. It is the institutionalized sect with its vested rights in the way of secretaries, missionaries and publication committees that is so opposed to progress, so fearful of innovation because all such innovations interfere with the statistics and confuse the missionary schemes projected at headquarters formulated by the bishops and guarded by the elders and synods.

The Pilgrim for July contains an illustrated article on J. G. Brown, the inimitable painter of boys, this man who says he can paint other things but the public will not let him because they want more of his boys and still more of them. Mr. Brown is old fashioned enough to believe that an artist is an interpreter and not simply a copyist. His pictures are stories and his stories are filled not only with human interest but with a humane and humanizing purpose. The article will be none the less interesting to our readers because written by the son of the senior editor of UNITY. Last week we called attention to an article on Jane Addams from one of the Chicago dailies. This week we take pleasure in commending an article on the same subject in this issue of *The Pilgrim*. This article sets forth in more detail the varied activities more or less connected with the Hull House. They show what the possibilities are that await the nonsectarian church in a big city. Most of these activities of the Hull House are such as would be at home and would make homelike the church that has higher aims than the mere advancement of educational issues and guarding of denominational war cries.

The July number of *The Chautauquan* is a marvelous exhibit of the mid-summer culture industries represented by the general term "Chautauqua Assembly." A dotted map of the United States shows one hundred and twenty centers of these summer schools affiliated with the parental institution on Lake Chautauqua. It is a surprise to discover that the center of the Chautauqua industry so far as number of stations is concerned, is not in New York nor yet in Massachusetts, but in Illinois, which contains seventeen encampments. Iowa and New York come next with eight centers each, New York of course containing the great mother of them all. It is estimated that there is an aggregate attendance of a million people at these centers. A glance at this map with the figures implied is inspiring. The Chautauqua industry is full of civic and ethical potency, but the thought of the hurrying and scurrying, the sweating and fretting implied by the pictures here represented introduces a wearisome element. Is this long line of "flower girls," representing a section of the "procession" on "Recognition Day," very pretty when we think of the cost in dollars and the greater cost in strength implied in all the white dresses and the bouquets? Somebody has had to starch and iron those dresses in steaming laundries. Some father or big brother at home has denied himself the week's release from work in order to give wife and daughter the month at some Chautauqua; and then we fear that there will be some doctor bills after the return home, after the giddy round of "mental improvement" and "spiritual quickening." With all its gettings Chautauqua needs to seek the one more "pearl of great price" in mid-summer, viz,—the inwardness which necessitates quiet, time to commune with oneself, release from the tyrannies of the dressmaker, the milliner and so far as cleanliness will permit, the laundry woman.

An University Decennial.

The decennial number of the *University Record* of the University of Chicago is before us and contains one hundred and fifty pages of most interesting material. Here we find the speeches and addresses delivered during the prolonged rejoicing over the completion of the first decade of the life of the university recently celebrated. It was a week of parading, dining and speech making. At short range it seemed to be a thing of banners, bands, processions, caps, gowns and the gay colored regalia that belong to the "dons" and the "doctors" of university life. Ten years is ordinarily too short a span of time to warrant such elaborate processionals as this. But this particular ten years was the first ten years in the life of the University of Chicago which, measured by architectural, financial or popular tests may well represent a century's achievement for almost any other of the great universities of the world.

Indeed, in these respects, this baby University of Chicago has already planted itself among the foremost of American universities. But even in this celebration the most interesting features perhaps were the numerous corner-stone functions which indicated the things that are to be.

The first impression left upon the mind of the student of this decennial, whether studied on the ground, at the time, or in this printed report, is that of a rather non-academic bumptiousness. The circus element was worked to the limit of good taste and the pardonable pride of achievement, the boastfulness of youth were much in evidence. But a closer study reveals eminent men grappling with high themes with becoming dignity. There were important discussions of grave questions wherein wisdom was justified of her children. However that prophecy which glorifies the intangible magnifies spirit and calls for that heroism that bids men stand alone and apart if need be in what Lowell calls

> "The silent desert of a great new thought,"

was missed continually. There was much said about "Christianity" in these addresses but it was the easy Christianity that in the main avoids the inconveniences

of heresy and at the same time escapes the spiritual anxieties of the conservative.

Our readers would naturally stop to read the addresses of Mrs. Alice Freeman Palmer at the dedication of the Nancy Foster Hall, of Paul Shorey at the laying of the corner-stone of the Hitchcock Hall, a building that is to bear the name of Mr. Charles Hitchcock, classmate, partner and lifelong intimate of the late lamented Daniel L. Shorey, so long identified with liberal things in religion; and the address of Dr. Hirsch anent the corner-stone laying of Mandel Hall, an audience room that is to be reared by Mr. Leon Mandel, a parishioner of Dr. Hirsch.

This publication has for a frontispiece a reproduction of the memorial tablet presented by the graduating class, which consists of a bas relief of Stephen A. Douglass, with the following inscription:

"IN HONOR OF STEPHEN A. DOUGLASS, WHO, IN 1855, GENEROUSLY CONTRIBUTED TO THE FOUNDING OF THE FIRST UNIVERSITY ESTABLISHED IN CHICAGO, THIS TABLET IS ERECTED IN JUNE, 1901, BY THE DECENNIAL CLASS OF THE UNIVERSITY OF CHICAGO."

The inscription was the cause of much anxiety and is ingeniously devised so as to give honor to the one who gave the initial impulse to the old university, without seeming to detract from the credit of the founder of the new, John D. Rockefeller, who was present and made the commencement address. It was an address replete with worldly wisdom and the morality that is represented by individual ethics. His morality was such as precedes the complex problems of the corporate conscience. That interpretation of religion which begins and ends with man's relation to his God or as a unit in society, is easily reached compared to that higher interpretation of religion which recognizes the corporate life of the community and a man's duty not only to the church and to society at large but to his fellow worker, the men who share with him the tasks of creation and who are with him partners in the combination, *joint-owners* in the product of such co-operation whether the product be dollars or truths.

The University of Chicago has in the short space of ten years built a great outside, a commodious home for culture, a laboratory for mind. It is its century task to fill this outside with the spirit of grace, humility and service which are indispensable counters of culture as they are necessary elements of religion and the perpetual demand of morals.

The groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them,—ere he framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling wood,
Amidst the cool and silence, he knelt down
And offered to the Mightiest solemn thanks
And supplication * * * Ah, why
Should we, in the world's riper years, neglect
God's ancient sanctuaries, and adore
Only among the crowd, and under roofs
That our frail hands have raised? Let me, at least,
Here, in the shadow of this aged wood,
Offer one hymn,—thrice happy if it find
Acceptance in His ear.

—*William Cullen Bryant.*

The Seventh General Meeting of the Congress of Religion.

Social Effects of the Consolidation of Wealth.

A PAPER READ BEFORE THE CONGRESS OF RELIGION AT BUFFALO, IN THE TENT EVANGELIST, JUNE 27, 1901, BY PROF. J. W. JENKS, CORNELL UNIVERSITY, ITHACA, NEW YORK.

Introduction.

It is probable that there are ten men living in the United States who, if they were willing to act together, could, within a short time, control the fortunes of any railroad in the country, of the steamship traffic on the Great Lakes, of more than one of the great trans-Atlantic and trans-Pacific steamship lines, and our telegraph system. They could direct the policy of by far the largest part of the anthracite coal trade, the oil industry, sugar refining, the manufacture of steel, the mining of copper, the manufacture of linseed oil, and any other one or more industries whose management they might covet. These same men by combined action control the most powerful banks of the country and are closely associated with the most powerful banks of Europe. They make loans to governments, they finance a nation as they finance a corporation. Some of these men are now probably interested in a large way in most, if not all, of the industries just named, and their financial power is so great that by concentrating it on any one independent industry they can, beyond any question, secure control and manage it. The fact that we have great financial leaders whose power over industry is thus almost supreme can not be denied. The extent of that power and the small number who may exert it is startling. One may well inquire through what influences this aristocracy secured its power; whether it is benevolent and beneficent; what the effects of such exercise of power are upon those who wield it; whether this is a new thing in the history of mankind; whether it is best for the people to have so much controlling power in the hands of a few, and whither such influences tend?

Causes of Concentration of Power.

This concentration of industrial power did not come by chance, nor in the main by fraud or crime, although doubtless at times in individual cases fraud and crime have played their part as they do in practically all mundane affairs. The power has come gradually but surely into the hands of those who have known best how to seize the opportunities that present economic conditions offer; who have known best so to organize industry that the least expenditure of industrial energy would produce the largest results in the production of wealth. They are in good part the men who, whatever else they may have done, have known how to "make two blades of grass grow where but one grew before." It is the same desire to secure large results with the least expenditure of energy that has led to most of the important inventions, and that is to be credited with most social progress. Doubtless great combinations of capital, through whose influence wealth has been consolidated, have been favored at times by especial discriminations in railroad freight rates; at other times by legislatures, who through persuasions both proper and improper, have been led to grant special favors; but after all these unfair favors are to be considered rather as exceptions. The chief cause that has brought power into the hands of the few is the fact that these few have been able to render the greatest service in the way of cheaper production, swifter distribution, greater returns for capital invested. Consolidations have grown up to a considerable extent even on account of competition, and as a result of the freedom granted the individual to take advantage of opportunities, even though at times this be done with little regard for the welfare of many. Individualism,

laissez faire, although their power is by no means ended, have led straight to combination and consolidation of wealth.

Effects on the Industrial Leaders.

But what is the effect of this concentration of industrial power upon those who possess it? In political life absolutism begets tyranny, arrogance, cruelty, though when coupled with the sense of responsibility, as has been not unfrequently the case, its means for distributing blessings are prompter, more direct, possibly even more beneficent than those of Democracy. In these days of university commencements, of church conferences, and of social and charitable congresses, we hear sung the praises of the wealthy who give their substance to the causes of learning, charity or religion, though on the other hand—and properly—criticism is suspicious and keen. When Mr. Carnegie announces his gospel of wealth as that of responsibility to the public and declares it his intention to die poor (though when one hears this dictum, one should keep in mind that poverty is a relative matter), men whose views are different declare that his wealth would have been better employed had it remained in the hands of the many, and that such great wealth could not have come fairly into the hands of one. But how are the men really affected themselves by their power? It is probably true that men who have gained their wealth in business are men who are self-confident, who believe that their ways of thinking and doing are right, and who are determined to have their own way. Doubtless one effect of the possession and exercise of so much power is at times to make the men themselves somewhat careless regarding the thought and purposes of the public, to make them even thoughtless of the effects that the exercise of such power may have upon developing their own worst characteristics. At times the consciousness of power, and the knowledge that others must come to them seems to weaken even their own business morality. Such evils are doubtless, relatively speaking, seldom to be found in the generation of the self-made men. Most of them have known what struggle is—what suffering is. They have been trained in the hard school of business and know the absolute need of business integrity for the rising man; but their sons and grandsons, if their wealth is not disturbed, may well suffer the evil effects of the exercise of power without the beneficent effects that come from the struggle to gain that power. The present generation of the very wealthy are, with individual exceptions, men of moral, often of old-fashioned religious lives, careful in personal habits, though perhaps indisposed to question the character of business practices in which they have been trained. Some of them let their wealth lead them into dissipation. A few of them, though it is probably true that their number is increasing, are inclined to take their mere possession of wealth as they have taken their business possessions—seriously—and to ask what responsibilities rest upon them as the possessors of wealth, as they have for many years been asking what were their responsibilities to their stockholders and their employers as gainers of wealth. But the matter of chief consequence is the use they make of their wealth.

They have natural affections. While they may give freely of their income for charity and for public purposes, they are not likely to forget their sons and their daughters; neither again are they likely to be ready to lay down their power. They will rather wish to transmit this power to those who follow them, and who, not having been trained in the same severe and rigid school of experience, are likely to hold more lightly their responsibilities.

Effects upon the People.

More important, however, is the question regarding the effects of the consolidation of wealth upon the public. Many of our political leaders have asked this question, and have attempted to arouse our people to hostile action by making them believe that not merely were their own meager possessions in danger, but what was of far more consequence, that they and their children were being deprived of opportunities for self-development in training and character; that the foundations of their manhood were being sapped, and that in consequence the political structure of our country was endangered, since a free government could not be upheld by a race of economic serfs, dominated by a few employers, as masters.

Division of Society into Classes.

But is it true, as has been so often asserted, that, under modern economic conditions the rich are continually growing richer, while the poor are growing poorer; that society is being separated into two great economic classes of which one dominates the other and between whom there is a continually widening cleft? In one sense the statement is probably true; in the other and much more significant sense, the statement is undoubtedly false. If a hundred years ago in the United States the wealthiest man was worth, perchance, a million, while the poor had but enough to keep him from starvation, the difference in their wealth as measured by cash was substantially a million dollars. If at the present time our wealthiest man is worth, let us say, five hundred millions of dollars, while the poorest still has his living in accordance with our present standards of comfort, the difference measured by dollars, instead of one million is substantially five hundred millions. The cleft seems wider. But if, on the other hand, we measure the distance between the two by standards of comfort, opportunities for culture, chances for living the higher life, the cleft instead of widening has been rapidly narrowing during the last hundred years. I do not forget the squalid conditions in the tenements of large cities which seem often to make health an impossibility; but, in the main, the fairly diligent, thrifty man of good habits today has a home better warmed, better lighted, more comfortably furnished than were the palaces of Queen Elizabeth or Louis XIV, although of course there is less display of gold embroidery and of silverware and jewels. But, at the present time, a skilled mechanic, if thrifty and diligent, may live in comfort at home, surrounded by all that is necessary for health, with enough of the best literature, if he has taste to care for that, to make him learned in the thoughts of the great philosophers, poets and historians; and with enough money left to put into insurance so that he need not fear the pinch of absolute poverty when his working days are over. Or course I am speaking of the better class of diligent, skilled workmen; and I compare them with the wealthiest men of today as compared with the wealthiest men of a hundred years ago. The wealthy man of today may have his steam ocean-going yacht, may have his private car, may spend his thousands upon a single banquet, may take up forestry as a pastime on his own private estate. In these ways the differences between his expenditures and those of the poor man are greater than were those of the corresponding classes a hundred years ago. But the differences in the essentials needed for living a life of health, strength and genuine culture are far less now than they were then. And we must not forget that this fact of the steady rising of the standards of living of the poorer people is due in no small degree to the great inventions of modern days which have led to the consolidation of wealth; nor should we forget that often an added power of production has come to a considerable extent through this consolidation and the consequent concentration of industrial energy.

Opportunities for Small Capitalists.

And it is true as often asserted that the great com-

binations of capital have shut out from the man of small means but of executive ability the power to start an independent business and to live out his industrial life free from the dictates of a master. In certain great lines of industry, such as sugar refining or steel manufacture, the small man with a few hundred or a few thousands of dollars, can not start in competition with his great rival, but in the great majority of industries, especially in those which require individual taste in the manufacturer, or the satisfaction of individual taste in the consumer, the opportunities are still open. An individual with no capital, if he has the requisite taste and skill, may still become famous as an architect, a house decorator, a milliner, a dressmaker, a builder of artistic furniture, a caterer, as well as a practitioner of law or medicine. An acquaintance with a clientage of a successful man may give one a start; but after all it is personal ability and character and the recognition of the public needs that makes ultimate success. Consolidation of capital, then, may in certain narrow lines, restrict the opportunities for independent work, but the wider reaches of the field of opportunity are still open.

Opportunities for Young Men of Ability without Capital.

Probably never before today has the opportunity been so good for young men of really great capacity to attain high position in industrial life as directors of great enterprises. In earlier times a man could found a business and hand it down from generation to generation fairly confident that his sons and grandsons could make their living respectably, even though possessed of but moderate talents. And he might also feel confident that even though their talents were great, the business was still likely to be moderate. At the present time a man may start at the bottom, but so keen is competition, so boundless are opportunities, so eager are possessors of great capital to find the men who can wield its power most successfully, that the boy who fulfills his task better than others is sure to be promoted; and this line of promotion from grade to grade, from position to position is on account of the stress of competition so certain, provided one shows himself worthy, that the man of the greatest ability is not likely long to lack opportunity for making the best use of all his powers. Beyond question, even at the present time, name, influence, family connections will give a young man a start. That is human nature. But, if he has not in him the capacity or the willingness for greater work, his position will always remain subordinate. On the other hand, although the man of really first grade qualities may need to start lower and wait somewhat longer for his first recognition, he is bound to be pushed forward under the pressure of business necessity into any place for which he is fitted. Probably never before in any country or at any time in the world's history have the opportunities been so great or the success so assured or the prizes so great for the man of really commanding capacity as in the United States at the present day.

Effect of Working under Orders.

Much is said of the necessity at the present time of a man's working under orders, whereas formerly he could manage a business independently; much is said of the dwarfing effects of working under control; but this pessimistic view is a short-sighted one, and does not recognize all conditions in an impartial way.

We ought not to overlook the undoubted fact that at all periods of the world's history, in early days and in other countries, even more than at present in our own country, the great mass of the workers have served under the direction of others. Probably at the present time, of those who start into an independent business, nine out of ten find that they are incapable of making headway against their competitors and either fail or gradually withdraw from their business with loss, or toil along through years with no reward beyond that of the barest living. This has always been true; this will be true hereafter. The men most difficult to find are those of real executive ability, who are capable of directing their work and that of others. For such men the consolidations offer opportunities, different to be sure from those of earlier days, but positions no less important, and those which do not prevent the full development of their powers of initiative. A superintendent of a department in Wanamaker's store, the superintendent of one of the plants of the United States steel corporation, the general traffic manager of a great railroad, the president of a great university, are all of them working under the direction of others, are all of them subordinates, but after all, all of them are given full power of initiative. They have every opportunity of showing their originality; and of directing their own work so long as their direction is intelligent and their work successful. Even men in much more subordinate positions, while they must work in harmony with others, while they can not undertake new plans without consultation or permission, nevertheless are so situated that every valuable idea will be eagerly taken and responsibility given in proportion to the capability of bearing it. Is there humiliation for the president of a railroad or of a bank to be under a board of directors? He is expected to lead rather than to follow, and while he is held responsible, while he must show results, no hampering restrictions are placed upon him. It is an art—one well worthy of being developed—to learn how to guide one's course so wisely as to meet the approval of one's superiors. The man who stands entirely independent must watch as carefully the acts of his competitors, and if he fails, instead of receiving suggestions and warnings from a board of directors, he receives rather a summons to the bankrupt court at the suggestion of his creditors. There is a mistaken idea with reference to the opportunities for initiative and for self-direction given to people who are working in the service of others. Responsibility to others by no means implies subservience or weakness of character.

The situation in the United States at the present time seems to prove well enough this contention. In no other country is there such consolidation of wealth; in no other country are corporations so powerful, or is so large a proportion of the population at work for others; and yet probably in no other country is there so much independence of character as in the United States at the present day. In no other country and at no other time in our own country have the protests against what might be considered restriction of speech or of action been so vigorous as at the present time. We hear charges of attempts at the restriction of freedom of speech in our great universities. In my own judgment the charges are almost absolutely without foundation, but the fact that the protests are made and that the feeling of the danger of such restriction is so widespread is a most encouraging sign, and is in itself a proof of the independence of our spirit.

Where else and at what other time in our own history have working men been on the whole so free to combine, so ready to protest against needless restrictions on the part of their employers, so able to fight their own battles, as at the present day? Our trade unions, organized with their hundreds of thousands of members, are well capable of holding their own against our capitalists organized with their billions of money and the consolidation of capital has so far, at any rate, not weakened the spirit of freedom on the part of our wage earners. Moreover, there is every reason to believe that the consolidations of capital, dealing with the consolidations of the laborers through systems of conciliation and arbitration, will very soon lessen more and more the spirit of warfare which has hereto-

fore between these classes been so rife and will tend more than has ever been the case before to give more absolute freedom to the individual except so far as he himself, bound by his sense of duty and responsibility, places a rein upon himself and a check upon his own lawlessness. His self restraint after all gives the only freedom industrially, politically or spiritually, and the consolidation bringing about as it certainly has done vastly increased opportunities for self-development, is tending rather toward this self-restraint of the individual than toward the mastery, in any evil sense, of the individual by others.

The Social Effect Depends upon Distribution.

No one who has carefully studied the subject questions the fact that through the consolidation of capital has come many economic gains in the way of saving industrial energy. Manufacturing is cheaper, transportation is swifter, organization is better, and this saving of industrial energy is, beyond question, by itself, a social good. How this added fund of social energy or of social wealth can be made best use of for the good of society as a whole, depends upon the distribution of the fund thus saved, upon the use made of the wealth gained. If, as is perhaps usually the case, the employer keeps it or keeps the largest part of it, it will add to his wealth. He may employ it still further in added production, or he may squander it in more luxurious, more expensive, living. If it is used for dissipation, it weakens his own power and that of his fellows; it becomes absolutely an industrial loss. If it is so used that it raises the standard of culture and refinement or increases the comfort of living for himself or his fellows, its use has been a benefit.

Or this fund may go to the working classes in higher wages. If the savings are distributed with substantial uniformity throughout the different branches of the industry and the general level of wages is raised, here again, whether this is a benefit or not, will depend largely upon the use the laborers make of these higher wages or of the shorter hours which may take the place of the higher wages. If the time or money is squandered in useless luxury or in dissipation, society is endangered. If the time and money are spent in raising their standard of living, in developing the intelligence of their children, in making themselves more skillful workmen or in adding to their own refinement, society is a gainer by just so much.

Or if, in the third place, this fund of industrial energy, instead of being kept directly by either the employer or by the workmen, is distributed throughout the community in lower prices as may well be the case, here again the use that is made of the products of industry will determine largely the social effect. If, on account of cheaper products, the mass of the community spend their added savings in idleness and dissipation, nothing but evil results. But if they use these cheaper comforts to add to their productive strength or to make more comfortable, more refined and better their families and their neighbors, society as a whole will have gained.

Only the future can tell absolutely what the results will be. But, on the whole, the experience of the past seems to show that the more widely distributed are the savings of industry, the better is its effect upon the standards of living, the more widespread becomes education, refinement, love of literature, love of the moral ideals, and the more rapidly society leaps forward toward the higher civilization. It would seem then most desirable that this added fund of energy which may come from the consolidation of wealth should, so far as possible, not be held in the hands of the great managers of consolidated wealth further than is necessary to ensure the greatest economic use of the means of production; but that, granting this concentration of energy for productive purposes, as far as is possible the results should be distributed among workers in higher wages, in shorter hours, and especially among the great mass of the community in lower prices, while to the great captain of industry himself should go enough in the way of profits to enable him to be most efficient industrially, and at times perhaps to set an example of noble and refined and cultured living and high thinking.

We must beware of exalting too much the proletariat or of thinking that virtue and the advancement of society rest with the poor. While it is true beyond doubt that a man is no better because he is rich, we need often to keep also in mind the fact that a man is no better because he is poor. Manhood and womanhood are independent of wealth or poverty. They are matters of character and purpose. We need particularly at this age and in this country, where we have made such enormous economic advance, to realize that it is not the wealth itself that counts, but the use that is made of it. While we must not underestimate the great uplift to civilization that comes from raising the common standard of living for the poorer classes, we must also not overlook the fact that as we look back through the ages past the people that have stood in the forefront of the world's historic advance, the peoples that have done the most to uplift the higher civilization throughout the world, are those in which the getting of wealth was subordinated to the use that was made of it and the use was not directly for the poor. Pericles said in his funeral oration in the Keramicus over the dead who had fallen at Marathon—"We, the Athenians, aim at a life beautiful without extravagance; contemplative without unmanliness. Wealth with us is a thing not for ostentation, but for reasonable use, and it is not the acknowledgment of poverty that we think disgraceful, but the lack of endeavor to avoid it." Wealth was to be used reasonably for the public good, and the wealth which came to Athens in her most prosperous days was so used in building her temples and embellishing them with works of art, in building her theaters and encouraging in them the production of the dramas of the highest rank, that Athens has stood from that day to this as a center toward which all lovers of art and literature have turned and the state whose influence even at the present day seems not to lessen but to increase as the ages pass.

We need, therefore, not envy our wealthy men if their wealth is used by themselves in encouraging the production of works of art or in developing science or literature, even though they themselves are profited thereby and enjoy it.

But, on the other hand, a still more potent influence than that of Athens, came from Jerusalem; more important than the spread of refinement and art and literature is the culture of purity, unselfishness, righteousness—and while we need not envy the concentration of wealth so far as everyday comfort, refinement, happiness for the masses are concerned, we must use every effort to see that connected with this concentration of wealth there shall go also the development in the community of these ideals of justice and righteousness which will make our added comforts tend toward the uplifting of humanity.

Socialism.

It may be worth while in conclusion to say a word in reply to those who think that the concentration of wealth at the present time leads straight to governmental socialism, a system under which all the means of production shall be held by the state, administered by the state, and the products distributed by the state. I have no fault to find with the ideals of those who wish to have justice done for the poor as well as for the rich, but I warn those who have slight knowledge of practical politics; or who have not looked deeply into the nature of historic movements, not to forget

that the state is after all made up of human beings, and that our governmental officers are but men. We ought not to be frightened by a word nor to shrink from Socialism if that ever becomes best, but neither should we be captured by a word and adopt Socialism because it sounds altruistic and noble. Our great business enterprises are managed by men who are trained and fitted to rule in business affairs. They are to a great extent the survivors in the economic struggle. They are men who would be prominent and successful under any form of social organization. Were our business affairs to be put into the hands of the state, it is probable that these same men would to a considerable extent still direct. If they did not, it would be so much worse for the state, and would be a sign that our socialistic state was a failure. If they did direct, if we may judge from our present experience with our political leaders, the public would not be likely to gain much greater benefits from their success than it gains at the present time. Human selfishness is at present as dominant, if not more dominant in politics, than in business, and the management of business by the state is not likely to destroy this trait in human nature. So far as experience shows that public enterprises can be well managed in the interests of the public, they may properly enough be undertaken by the government. Wherever, owing to local conditions or the character of the people or the form of the government or the nature of the enterprise, the public is not yet ready to take charge, it is much better to leave our present system. Only experience over a period of many decades will be able to tell how best to distribute the directing power among private individuals and the state, and it is probable that never will it be found best either to follow the ideals of the extreme individualist who would make of the state but a policeman, or, on the other hand, to allow the ideals of the socialist who would make the state the chief director of all business enterprise. Different states, different stages of civilization, different kinds of business—each demands a different treatment. The one thing that is certain and that can be striven for with absolute certainty of benefit to the public is the development of an unselfish spirit and devotion to the public interests in the minds of all the citizens as rapidly and as completely as possible. When this spirit is attained we may be certain that the methods of making these qualities felt and of lifting thereby not merely the ideals but also the physical and intellectual welfare of the people, will most surely and most quickly follow.

Civic Conscience.

A PAPER READ BEFORE THE CONGRESS OF RELIGION AT BUFFALO, JUNE 29, 1901, BY REV. WILLIAM BURNET WRIGHT, D.D.

Civic Conscience is that feeling which impels an honest man to be as scrupulous in his dealings with the state as he is with the individuals who compose it, and makes him sensitive to the moral quality of his country's conduct in the same way in which he is sensitive to the moral quality of his own actions or the actions of his family.

Every decent man would blush to learn that his brother was a thief or that his wife had cheated the milkman; but few feel disgraced because they believe that some of their rulers have been bribed by corporations or that others of their fellow-citizens are thieves. There are those who would be ashamed to accept an unearned penny given in charity by you or me, and yet are not ashamed to beg or to intrigue for unearned millions from the government; that is, from the aggregate of their fellow-citizens. Indeed, some of the syndicates and some of the labor unions are doing just that. These things are possible only because the general civic conscience is weak. If it were as commanding as it will sometime be, men would shrink from asking legislation to raise the price of the sugar or the tobacco they have to sell, precisely as they shrink from standing at the corners of the streets, hat in hand, to beg pennies from those who pass by; and if any one with an income of ten to fifteen millions were known to pay taxes on less than half a million of personal property, his charitable gifts would earn him no glory, because the community would regard them as it would regard the offerings of a man who spent the week stealing spoons and put some of them in the contribution box on Sunday.

Efforts to strengthen the civic conscience should, I think, begin by sharply distinguishing it from certain other civic sentiments which often usurp its place; sentiments which are useful, some of them indispensable, if kept between the shafts and in the traces, but ruinous when put in the coachman's seat. Such sentiments are "civic pride," "public spirit," "civic charity" or love of country, and even "civic self-interest," when it does not shrink into civic selfishness. Civic pride moved the chief of the apostles to declare himself a citizen of no mean city, but civic pride drove Judea to perdition. No more public-spirited men have ever lived than Pericles and Napoleon, but Pericles drove Athens to Aigospotomoi and Napoleon drove France to Waterloo. Civic sympathy forced the tears from Him who wept over Jerusalem, and civic sympathy shrieking through the lips of a Caiaphas "My country, right or wrong," voted by an immense majority to put Barabbas in the place of Christ.

There is in civic affairs a proper place for self-interest. But when congressmen forget that they are appointed to legislate for the *common* weal, and think it their duty to get good things for their own districts, reckless of the cost to others, they work to degrade a nation into a pandemonium, where, though the devil may begin by taking the hindermost, he will end by taking all. Yet many a blinded patriot, when civic pride has moved him to build a Parthenon with treasures *stolen* from Delos; or when public spirit has impelled him to employ in helping his Rome break her pledges to Carthage time and abilities he might have used in getting money for himself, or when civic sympathy has constrained him to condone in his countrymen offenses he would not palliate in foreigners (because he is an Englishman to fight Boers when he believes their contention just, or because he is an American to approve legislation against Chinamen which he deems atrocious when he sees it in China imposed upon his countrymen), or when civic selfishness has driven him to secure for his own district an appropriation which ought to have been given to another, has been lauded for the purity and fervor of his patriotism until he believed himself the servant of a robust civic conscience, though all the while its voice had been whispering too feebly for him to hear, that when used to hide a wrong the flag of one's country becomes an infected and plague-breeding rag, and, when flaunted against the right, a gorgeous emblem of infamy The most effective agents in the ruin of nations have been the men who put love of country before obedience to God and break His commandments to benefit their countrymen. "We have," said Edmund Burke, "implanted in us by Providence ideas, axioms, rules of what is pious, just, fair, honest, which no political craft, no learned sophistry can entirely expel from our breasts." In saying that he gave voice to the true civic conscience, the conscience which forced the prophet Gad to rebuke the king whom civic pride had driven to number the people; which made the Saviour hide himself from those who, driven by love of country, had come by *force* to make him a king.

But civic conscience has been hitherto the Cinderella among civic virtues, scorned and pushed aside by her

fashionable sisters. Here and there a Berkeley has arisen to say: "I have no opinion of your bumper patriots. Some eat, some drink, some quarrel for their country! Modern patriotism!" to ask: "The man who hath no sense of God or conscience would you make such an one guardian of your child? If not, why of the state?" and to affirm: "To be a real patriot one must consider his countrymen as God's creatures and himself as accountable for his actions toward them." Ponder that affirmation. Once, and once only, there has appeared (in the author of the book of Jonah) an inspired statesman who dared extend it to the people of nations other than his own. The book of Jonah taught that to be a true patriot the Jew must feel that the men of Nineveh who were plotting the destruction of Jerusalem were as truly as his countrymen who were ready to die in its defense God's children. That book, the statesman's safest manual, is a ray from the face of the Almighty. For more than two thousand years no statesman arose strong enough to look on it and live. At last the Tsar of Russia opened his eyes to its light. Was he blinded? I think not. Plainly the civic conscience of the world has gained a little strength from its summer outing at The Hague. Is that all? Shall Cinderella be left for centuries longer with no employment except sweeping up the ashes, when other brilliant conflagrations kindled by those who give their lips to Christ and their hearts to Napoleon have burned themselves out in future Waterloos? Again, I think not. What was said and done in that upper chamber at Jerusalem was at the time unnoticed by the tawdry Cæsars whom the thoughtless mistake for the makers of history. But it was not in the capital at Rome, but in the upper chamber at Jerusalem, that the destinies of mankind were decided. Though the wise and prudent of this world have yet given little heed to the conference at The Hague, I believe the time is not far distant when even they will see in the mission of Mr. Holls a work more important than that of German emperor or American president.

The chief dangers which threaten our country have come from putting the fashionable civic virtues in the place of civic conscience.

We know that in all our relations with each other it is our business to do right and to leave the consequences of our doing so with God. This is one of those axioms to which Mr. Burke referred. But it seems almost as if in civic affairs men thought it their duty to invert that axiom. No careful observer can have failed to notice how large a part of the reasoning in all current ethical discussion is devoted to guessing what the probable results of various courses of conduct may be. We were told that we must not keep our word pledged to Cuba because if we did uncomfortable results might follow. Virginia legislators think they must break the constitution their state has sworn to support because if they do not negroes may become too powerful.

It is believed throughout *this* community that in the deliberately formed opinion of a lawyer who has no superior, a conscientious man who has done what he could to make his opinion operative, I mean the president of the Exposition, which has done so much to quicken the civic pride of Buffalo; it is believed that in his opinion (and the opinion I have not heard disputed) the managers of the Exposition break the law of the land the first day of every week. Few in the community appear to be disturbed by the fact.

We are not sensitive to the iniquity of lawlessness and law-breakers until it is advertised by harmful results. We do not appreciate that the spirit which in Buffalo breaks the law for the sake of getting dollars is the same as that which in Virginia defies the constitution for the sake of getting votes, and in Mississippi lynches negroes for the sake of making crime appear perilous. Only when lawlessness becomes obviously dangerous do we become sensitive to its iniquity. But when civic conscience can be aroused only by the lash of civic fear the time has come for patriots to blush. Cowards count for little in civic regeneration.

When religious teachers refuse to accept newly asserted facts not because they have been proved false but because they are thought to be dangerous; when in pronouncing upon the constitutionality of a certain course of conduct the Supreme Court of the United States adds, to explain the wisdom of its decision, that if the opposite opinion prevails "the consequences will be extremely serious," it should not surprise us to hear the felon in his cell urging in justification of his crime that if he had not forged his correspondent's name "the consequences"—immediate bankruptcy—"would have been extremely serious"; or to find nations in their mutual relations forgetting justice under the guidance of expediency, and fancying it is theirs to care for results and leave God to preserve the right.

Perhaps the most pernicious fruit of this tendency to make the fear or hope of consequences a civic religion is its certainty to cultivate the spirit of misrepresentation and of slander. "We are," said Berkeley, "(to our shame be it spoken) more inclined to hate one another for those articles wherein we differ, than to love one another for those in which we agree." This lamentable tendency of human nature co-operates with the fear of consequences to banish from political contests loyalty to truth and to make them campaigns of lies. Partisans come to believe that the most important thing is to defeat the opposing candidate and elect their own, though that is never true. It is every man's first duty to speak only the truth and to be as careful of another's reputation as of his own. If the father of lies were nominated no one would have a right to say that he was not industrious or to fight him with detraction. There has never been a campaign—there can never be one—in which loyalty to truth was not immeasurably more important than the election of any candidate. Partisans who forget that, and fancy the one thing needful is to defeat the opposition, begin to fight foul. Therefore it is that men of lofty character and sensitive spirit shrink from running for office. They know that to accept nomination is to become a target for calumny. The arch peril of our country is not from drink or bribery or any of those things which only bad men do. Against such things the conservative forces of society are sure in time to rally, and they will go down as slavery went down. The deadliest danger of states is from those practices which split conscience into spears, dip their barbs in poison and get good men to throw them. The Phariseeism of Caiaphas is worse than the treachery of Judas, and the blackest, busiest devil in our land to-day is the one against which we are least upon our guard. It is neither Beelzebub, nor Belial, nor Moloch, nor Mammon. It is Diabolo, the Slanderer, Satan, the False Accuser. The tares he sows are choking the good grain. It is not only that our recklessness of truth keeps so many of our best men from serving us, but it enfeebles and often destroys the influence of needful and righteous criticism. The public is being educated to pay little attention to the utterances of either press or pulpit regarding the character and conduct of public men. Those whom a sensitive civic conscience would compel to weigh their words to a scruple and measure them to a hair's breadth, have cried wolf so often at sight of a mouse that the mayors of important cities may drink to intoxication or steal franchises worth millions, secure in the conviction that when the facts are accurately reported citizens will treat the reports as newspaper lies or pulpit exaggerations. Were there time, it could easily be shown that most if not all the confusions which distract mankind to-day—the industrial conflicts in our country, the appalling

horrors in China among them—have come, because so many, from the walking delegate and the capitalist who will not listen to the other side, to the slanderers who have convinced Chinamen that all foreigners are devils, have been careless of the truth; saying what they could not have been sure was true. I have yet to hear of a quarrel which did not in some degree confirm the Master's assertion that only the truth can make us free.

Yet despite all clouds, Americans who fear the God and fear nothing else; Americans, that is, in whom civic conscience is wholly regnant, have abundant reason to feel strong and be very courageous. Though the walls of Jericho stand, they have been undermined. For though still weak, civic conscience in our country is stronger than it has ever been in any other age or nation or than it has ever been before in our own.

Ancient peoples had almost no sense of right and wrong in dealing with foreigners. Strangers shipwrecked on their coasts were first plundered, then murdered or enslaved. If one people coveted the possessions of another, nothing but inability to do so prevented its taking them. So, too, Spain took Mexico, England India, France Algeria, with neither previous hesitation nor subsequent remorse. The same brutal indifference to any considerations except fancied self-interest has been recently displayed by European nations in Egypt, China and South Africa. So, too, our fathers dealt with Indians and Africans.

But in England it is coming, with us it has come, to be different. Nothing in the history of nations is more notable or more hopeful than the conspicuous part played by the conscience of our people in the dubious transactions of the last three years. Sailing this unknown sea no pilot has been for a moment trusted who was not believed to be steering by the stars. More energy has been expended in efforts to justify our doings to our own consciences than in building ships or planning campaigns. The two words, "Criminal Aggression," are still a phrase to conjure with. The fact that when yielding to blind impulse we rushed into war and fed our fury on crackers stamped "Remember the Maine" we could not strike a blow until we had forced most of our pulpits and newspapers to trick us into believing that we were obeying impulses purely philanthropic is a proof that the civic conscience of the nation though still a child is relatively alert and strong.

But still more vividly is its presence revealed in the fact that the lamentations of honest men over the civic corruption of to-day, lamentations often exaggerated and sometimes wholly uncalled for, were made with greater vehemence and greater truth, over the corruptions of their day, by the most accurate observers and the fairest judges a few decades ago.

We deplore the excellent spirit that in our political contests coins so great a currency of calumnies. Remember the improvement in this respect of our last Federal contest and recall how Edmund Burke was forced by his own bitter experience to exclaim, "It is an affect of vulgar and puerile malignity to imagine that every statesman is of course corrupt, and that his opinion on every constitutional point is solely formed upon some sinister motive." And in that tremendous satire upon the school of Bolingbroke in which he portrayed the spirit of his times so accurately that his irony was mistaken for his conviction, he wrote: "All writers on the science of policy are agreed, and they agree with experience that all governments must frequently infringe the rules of justice to support themselves; that truth must give way to dissimulation, honesty to convenience and humanity itself to the reigning interest." Such were actually the views of Napoleon and, with here and there an exception like Mr. Burke himself, such were the views of Napoleon's contemporaries.

But what American could utter such opinions to-day and be taken seriously?

We deplore the various forms of bribery practiced to-day by corporations, syndicates, municipal rings and trades unions. Hear what Berkeley could say without the least fear of contradiction: "This corruption (bribery) is become a national crime, having infected the lowest as well as the highest among us, and is so general and so notorious that as it cannot be matched in former ages, it is hoped that it will not be imitated by posterity."

Good men lament—and with abundant reason—the noxious partisanship of our day. Hear what Horace Bushnell said of his: "We are guilty as a nation of most glaring wrongs, and if there be a just God we have reason to tremble for his judgments. We are ceasing as a nation to have any conscience about public matters. Good men and Christians are suffering an allegiance to party rule which demolishes their personality, learning quietly to approve and passively to follow in whatever paths their party leads. The divorce of politics and religion must infallibly end in the total wreck of our institutions and our liberties."

When he wrote that, the national conscience could endure slavery without remorse. To-day it is tortured by the proposal to rob black men of their votes.

We lament—and we ought to do more than lament—the spirit of lawlessness abroad, but when a victim is mobbed or lynched for his real or imputed crimes we shall not despair of the Republic if we view the dastardly deed in true perspective.

The first time I visited Richmond I went directly from the home of Henry Ward Beecher. The baggage express label on my trunk bore the street and number of his house, possibly his name. Mr. Beecher, who was never anxious for himself but always solicitous for his friends, tore off the label when he learned where I was going, because his street and number were known throughout the south and there was danger that the owner of a trunk so marked might be mobbed in the capital of Virginia. Yes! The civic conscience of our people is steadily becoming stronger and more universal. The deep discontent which agitates the poor; the apprehensions which disturb the wise among the rich; the attempts of Dives to placate Lazarus by giving him the crumbs from his table; the growing conviction that the man who labors and prays only for himself and his wife, for his son John and his wife, is an accurate miniature of the city or the nation, which in dealing with other cities or nations seeks solely or even first its own advantage, all bear witness to the presence among us of a civil conscience stronger than it has ever been before in the world's history and justifies the expectation cherished by Christian men of a time when all will appreciate the truth repeated so often from the day of Rameses to the era of Napoleon, "the nation that will save its life shall lose it." Then will it be felt that by as much as a fleck upon a nation's flag is more ghastly than a stain upon a lady's handkerchief, by so much more is the man who does wrong for his country worse than one who does wrong for himself. To bring the civic conscience of our race to that conviction the Powers of Omnipotence have been obviously working from the moment when God said unto Abram, "Get thee out of thy country and from thy kindred and from thy father's house unto a land that I will shew thee and I will make of thee a great nation and in thee shall all families of the earth be blessed."

Young Astronomers.

Ted says the stars are fire-flies, lost
As far, far up they flew;
Roy calls them little silver nails,
To hold the floor of blue;
May calls them gimlet-holes in heaven
To let the glory through.

THE STUDY TABLE.

The Goodness of God.*

Can we justify the goodness of God from a study of human life and destiny as it is made known to us in human experience and history? is the question which Professor Bascom undertakes to answer in the brochure bearing the above title His line of argument, which he bases solely upon reason, defining reason as "the widest exercise of all powers at any moment possible to us," may be summarized as follows:

Man finds himself in a world seemingly antagonistic to him. Summer heats scorch him; winter winds freeze him; lightning kills him and burns his possessions; oceans shut him in, and mountains isolate him. But the desire to live is a part of his endowment, and the struggle for existence begins. In the course of the millenniums at last houses protect him from cold and heat; the winds are chained to his mills and grind his food, or pump his water; he finds means to protect himself from the lightning, and later to make it his messenger boy around the world; mountains are tunnelled and oceans bridged and man has integrated himself with his physical environment, finding it no longer antagonistic, rather only an enlargement of himself in accomplishing his plans and purposes. More than this, man's own powers, physical and intellectual, have been developed in the stress and strain of this conquest over nature. Farther still, in the midst of his solution of pressing physical problems through steadily augmenting reasoning powers, there has arisen a new factor in his experience, a new power neither physical nor intellectual, but which claims, and substantiates its claim, to dominate both. Man the physical animal, developing, in the struggle with his environment, intellectual power and mastery, finds himself born, by the same throes of travail, into the realm of the ethical, and adds "right" to "might" in his vocabulary of daily life. Might has integrated him with his physical world, right must sooner or later integrate him with his social world. The leaven once at work, there results the family, the tribe, the state; civic, commercial, social, political activity, and man the individual is integrated with his human environment in society.

Whence came the "ought" power, the ethical element which has thus transformed man the savage into man the civilized member of the organized state? The physical universe answers, "It was not in me;" the intellect says, "not in me!" yet, by a union of the two in human life, it came to birth, fathered surely by nothing less than a power inherent in and underlying both, a power which works for righteousness in and through both, and which man names with a reverent upward look, and thus begins his spiritual life. This is the last great integration; that of himself, as spirit, with the great all-inclusive spiritual environment in which he lives and moves and has his being, which seemed at first, as did the physical environment, alien and antagonistic, but which must prove in the end, as that has done, not alien but at one with his deeper self.

This integration of man with his physical environment on the one hand, and on the other with his moral and spiritual environments of humanity and God, is the ultimate outcome of the life of humanity. It is a slow process, nor can it all be accomplished on the earthly arena. Might must in the nature of the case, finish its course in the domain of time, but right is often, here, thwarted in the attainment of its legitimate goal, yet in the hour of defeat reaffirms, with convincing power, its ultimate triumph, and thus becomes the prophecy and promise of immortality.

Thus we have placed before us in brief the meaning of human life. Man stands at the start in many respects a poorly equipped animal, environed by hostile forces; he reaches the goal, having conquered and incorporated into his own life and being the physical universe of matter, the ethical world of humanity, and the spiritual domain of God. All things are his since he has entered into his inheritance as a child of God.

The race has been a long one from the advent of man on the planet to the present time, aye, from the time when all nature began to travail in pain, together to make ready for the advent of man, till a period when time, perhaps, shall be no more, but when God shall look upon his finished work and declare it very good.

As we scan a little more closely this race of human life, whether of the individual or the species, we find the contestants worn and bleeding, scarred by sickness and sorrow, weakness and sin, with their attendant suffering. War and famine and pestilence, sin and crime and retribution stalk through the land and all fall victims to suffering in some form and to death.

What then? If all this is a part, and a necessary part, of man's preparation for eternal life, that is, for his entrance into his spiritual inheritance of oneness with the universe of things, with his human brothers, and with God, the father of all, if all this is the necessarily long road from "animal" to "Son of God," does the road seem too long, the price too heavy for the reward?

Such, in briefest outline, is the argument by which Dr. John Bascom justifies the ways of God to man in his able brochure. Every one of the hundred and eight pages bears marks of the close philosophical thinker—a disciple of Kant in his explanation of the evolution of man's faith in immortality, of Hegel in his masterly handling of the necessary results of life and its experiences in bringing man the thinker into an atonement with all the spiritual forces, and that is only a way of saying with all the forces of the universe. The volume will bear many re-readings, and will leave the reader richer by many a seed thought quite aside from the main argument on the central theme of God's goodness. I quote a single paragraph containing one such seed thought:

"In estimating the discipline of adversity, we need to contrast it, under present conditions with that of prosperity. Few individuals and no nations have thriven long on prosperity. Prosperity has been a stormy spiritual headland which no fleet has doubled and ridden quietly in the peaceful waters beyond. Take a moment when the inflowing tide of business is in full sweep. How eager, hard, unscrupulous and unsympathetic the business man becomes! A group in unrestrained conversation, might easily be taken for partisan leaders, contemplating a marauding expedition. The public welfare sinks out of sight, and everyone claims a free hand. Pride and a sense of power take possession of the successful few, and a feeling of unfairness and injury settles down, like a chill mist on the many. Society begins at once, under these repellant feelings, to disintegrate, and when some severe pressure arises it goes to pieces. Men are thrown once more back into the school of adversity, until they are again ready for union and a fresh struggle with prosperity. Adversity sharpens and burnishes the spiritual weapons with which we drive back the appetites, passions, and desires so hastily spawned by prosperity."

ELIZA R. SUNDERLAND.

Toronto, Canada.

*"The Goodness of God," by John Bascom. G. P. Putnam's Sons. New York. The Knickerbocker Press.

Sons of the Morning.*

This is a novel of English country life among the people who really live there—not those who annually transplant a bit of London into the rural districts for shooting purposes or in order to entertain friends at Christmas. Moreover, the author's affections are so

*G. P. Putnam's Sons, New York. Price $1.05.

bound up in his Devonshire, where the scene is laid, that every weed in its crevices, every rift in its mists, is dear to him, and his characters seem *autochthonous*—we feel that they could not have sprung from any other soil. In fact, Mr. Phillpotts' accurate, but sometimes stilted, portrayals of scenery have a trick of getting sadly in our way when we are gasping to know where the last discovered psychological misfit among the characters is going to land them.

Then we became rather a-weary of strange words, such as "melampgre" and "fingle," or "Kistvaen"—not to speak of sophomoric expressions like "fulvous light" and "horrent stones." "He bulked enormous" also seems to us to require a foot-note, but perhaps it wouldn't if we had been born in Devonshire.

The personages, although peculiar, are real people. When they are pricked, they bleed. To be sure, their conversations are almost too wise and witty for human nature's daily food. Intimate friends rarely talk to each other in the language of botanical cyclopedias and archæological distionaries, and almost never when they are love-making suggest Marcus Aurelius and Epictetus rolled into one. Still, when they prose, each proses like himself, so the reader wades cheerfully on, as he does when the like test of friendship is imposed by living acquaintances.

The underplot, introducing us to the Dartmoor peasantry with their own loves and hates—their quaint wisdom when discussing their master's affairs, and their frequent egregious folly when acting for themselves—their queer dialect and medieval superstitions, are depicted with the deftness of a master to the manner born, and furnish a comic element much needed in so trying a story. Yet they, with the dear old blind chorus of the piece, Uncle Mark, and the two lovers, Mylis and Christopher, are all subordinate to the author's evident favorite—the strange, fantastic, almost impossible yet attractive Honor Endicott, the heroine. On her Mr. Phillpotts has lavished his finest touches, and *almost* persuades us that a good woman might be in love equally at one and the same time with two men of diametrically opposite qualities, and yet her devotion to each moult no feather. "Under Which King," indeed! She inclines regularly to whichever happens to be nearest till the bewildered young men, having both been accepted and both rejected, begin apparently to lose their heads, at least one of them does, for he goes away and *plays dead,* and Honor marries the other and finds that he bores her "consumedly" as Major Newcome would say. She is only comforted when the supposed corpse of number one returns hale and hearty and quite ready to assume the role of intimate friend to both husband and wife. Honor finds the company of the *reveuee* more amusing than that of her excellent but somewhat pachydermatous husband, and so squanders most of her leisure time on him. To this her husband, rather shame-facedly, objects, to the great surprise of the other two, who seem blissfully oblivious to the fact that anything has occurred to change their relations. The husband quarrels with his wife, then accepts her explanation, and is thereafter immediately and conveniently killed by a fall while away from home. The facile Honor waits a decent time and then marries Christopher, at which consummation the worried reader heaves a sigh of relief, as of one whose labors are over; but no—a mistaken impression received by Uncle Mark, the oracle, and communicated to his niece, unsettles poor Honor once more, and we close the book on the depressing spectacle of the heroine weeping secretly for the rest of her life over the conviction that her instability drove her first husband to commit suicide to make way for her second! Was ever anything more exasperating for a sympathetic reader?

As for the title, "Sons of the Morning," it has a romantic sound, but does not seem to have any vital connection with the story. Except that both heroes are fond of getting up early, it might as well, we think, have been called "Nephews of the Afternoon," or "Great-Grandchildren of Early Candlelight." But perhaps this is hypercritical. The real complaint we make against this class of novel lies far back of titles. Here it is:

Why must all the modern English novelists, well-equipped, skilful, entrancing as some of them are, give us persistently such chronicles of gloom? Why should we have even the nuptial cup always qualified with quassia and vinegar? There is a note of cruelty that seems to get into these stories as surely as King Charles' head appeared in every manuscript of Mr. Dick.

Can it be, as Mr. Taine insists, that the Berserker rage of our Anglo-Saxon forefathers has only changed its manner of expression, not its essence, so that these Vikings of fiction now carve their heroes and heroines into spiritual "spread-eagles" with the same naive and child-like smile with which their ancestors watched the agonies of their captives? See what ghoulish delight Kipling shows in depicting his beloved Tommy Atkins in the intervals of public slaughter, kicking and insulting with impunity any helpless Jew or unresisting Hindoo who comes within his horizon when he (Tommy) is angry at some one else!

Consider Hardy's wonderful work, "Tess;" follow her with your heart in your mouth from her beleagured childhood till you turn away sick from watching the last flutter of her dress upon the scaffold. Then behold the pestiferous Aryel Clare and Tess's sister waiting for the fatal flag to fall, in order (apparently) to go home and marry and "live happy ever after." Keep faith in the final triumph of righteousness after that if you can!

When you are sufficiently recovered, take up Barrie's delicate vivisection of poor Sentimental Tommy through two bulky volumes, till, like a boy who gives a long-suffering kitten its *coup de grace* because tired of the sport, the author leaves his hero after his final moral somersault, hanging bodily to a fence-spike, throttled by the collar of his own greatcoat. What needless brutality! I believe that such literature coarsens our taste, like studying chromos instead of paintings.

Oh, English novelists like these, as you are strong, be merciful. We Americans are still comparatively young and sensitive—consider us in your books. Oh, Mr. Phillpotts, in your third novel, for which we suggest the title "Posterity of Blind Man's Holiday"—let us turn from your work in hope and not in fear—let us at least have our orange-blossoms untainted by odors of death and despair, and, as in your fine descriptions of Dartmoor, sometimes at least give us an afternoon of sunshine made more splendid by contrast with the storm and tumult of the morning. C. S. K.

Christ said, "I have conquered the world." And indeed, He has conquered the world, if men would but learn to believe in the strength of the weapon given by Him.

And this weapon is the obedience of every man to his own reason and conscience. This, indeed, is so simple, so indubitable and binding upon every man. "You wish to make me a participator in murder; you demand of me money for the preparation of weapons; and want me to take part in the organized assembly of murderers," says the reasonable man—he who has neither sold nor obscured his conscience. "But I profess that law—that which is also professed by you—which long ago forbade not murder only, but all hostility also; and therefore I cannot obey you."

And it is just by this simple means, and by it alone, that the world is being conquered. LYOLF TOLSTOY.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Tower Hill Summer School.

OPENING SUNDAY.—It is much when something for which we have planned and prepared fairly starts at last; and so it is a pleasure to the residents and neighbors of Tower Hill to tell the readers of UNITY of the opening Sunday of 1901.

"Going to church" here is a different matter from a city going, we all felt, as we walked across the grass from our cottages, or drove along the country road in vehicles, and entered the simple summer pavilion, the sides of which are built almost entirely of "out-doors." A large can of ice water under a near tree is sufficiently indicative of certain conditions to be worth mentioning.

The audience was a happy combination of children, youths and "grown-ups," and no one was disturbed by the natural, restful rather than restless, movement of old or young during the service. The songs, the prayer, the opening word, were fitting; and the sermon came from the heart as well as the mind and lips of the beloved leader, Mr. Jones. It told us of the aims, character and inclusiveness of the church of the present and future—as it ought to be. The ideal is high, the slow working towards it practical in the highest sense, the duty of bringing it ours today, and then belongs to the children we are educating and training in today's schools. We know this well, and each earnest reminder should stir us to renewed effort.

The relaxation of the dinner hour—that meal eaten indoors or out, as one chooses—held also the greeting and visiting of friends, and had its own peculiar ministry to give to the mingled company of city and country folk.

For the afternoon session an unexpected pleasure met us in the presence of Prof. J. C. Monoghan, formerly United States consul to Chemnitz, Germany, and now of the University of Wisconsin. He had been invited by that university to create and manage a new department, that of Consular and Diplomatic Service, and the study of commercial affairs in that relation; and surely one would think our young men of this far-reaching republic need to know what can be taught of these important branches of service to which so many are called. "Social prestige" is too often considered the chief attraction in such office, rather than that knowledge of international and commerial affairs and that patriotism which will make the service approach its highest value to our own and other lands. A little of this Prof. Monoghan showed us in his personal talks with one and another; but his theme for the afternoon was "The Schoolmaster Abroad," and that in a special sense. After speaking briefly of the different schools of Germany, and the enforcement of compulsory education laws, he spoke of Germany's inferiority in art and manufacture twenty-five years ago, and how the Kaiser and other wise heads had realized that if Germany was to hold her commercial place rightly and securely among the nations, she must learn to do and must do well the needed manufacturing. So she sent her "schoolmasters" abroad, and after they had learned in France, England and elsewhere the best things these countries could teach, they came home and taught them in the various schools; so that today Germany's goods rank high, and have lost entirely the estimated non-value of "cheap and nasty" given at the Centennial Exposition of 1876, in Philadelphia.

By clear relation of facts and figures did Prof. Monoghan enforce his statements, and made some of us feel that we, too, would like to join the classes under this new schoolmaster of Wisconsin's university, and to hope that our own land would also grasp the importance and dignity of an industrial education that makes of blacksmithing, farming, weaving, chemistry and picture printing, professions no less valuable than music, law or medicine. It is by such words, spoken here and there, where a small beginning may be a possible outcome, that the good progress is given its impulse.

After the closing song, those who lived away from Tower Hill drove home, leaving the encampment to an hour of rest, the simple evening meal and the closing meeting of the day—just a little handful who came to hear Mr. Jones read a beautiful old legend put into easy-flowing verse by Francesca Alexander, of Florence, Italy, the daughter of an American artist. A fuller word about her book should some day be said in UNITY, but now this report must close with the thought in the hearts of all of us who are a part of this opening Sunday of 1901: "It is good to be here." J. S.

Foreign Notes.

IN SPITE OF DIFFERENCES.—The *Indian Messenger* calls attention to the fact that Cambridge University Union has elected a young Boer undergraduate, Mr. Stephanus Van Zijl, as its president for the coming term. Mr. Van Zijl, it says, is a Cape colonel of Dutch descent and pronounced Boer sympathies, while the Cambridge undergraduates are not pro-Boers, but might rather be called jingoes with a vengeance. At the time of the relief of Ladysmith and on other occasions they carried the manifestation of their imperialistic sentiments to such lengths as to call down the rigors of the law on their heads, yet they did not hesitate to honor the sincerity and ability of a Boer and pro-Boer by electing him to the highest post at their disposal.

In this connection may be noticed also the following item in the outline of proceedings of the Congress of the International Abolitionist Federation at Lyons, published by the *Signal*, of Geneva. In the closing address at this congress Mr. Leopold Monod said: "It is worthy of remark that two days ago the chair was occupied by an English member of Parliament, whose address was translated for us by a Hollander, one might almost say a Boer, since his uncle is a member of the Boer government. Is not that symbolical of what this Federation is, the union of all in one single thought of liberty and justice?"

THE LYONS CONGRESS OF THE INTERNATIONAL ABOLITIONIST FEDERATION.—This persistent and growing body of workers for the abolition of the regulation of vice held its triennial congress in the closing days of the month of May under the auspices of the French section of the Federation, led by its very able secretary, Mr. Aug. de Morsier. Detailed reports of its proceedings have not come to hand, but certain salient points may be noted for American readers. First among these, perhaps, should be the fact that, while the Lyonese papers as a rule kept silence on the subject of this somewhat unpopular Federation, Mr. Sebastian Faure gave it hearty support and recognition, beginning with the very first number of his new paper, *Le Quotidien*.

Another most encouraging feature was the fact that the meetings of the congress were held in the city hall and that the mayor of Lyons, Dr. Augagneur, in officially welcoming the delegates and placing the hall at their disposal, frankly said that he was glad to do so as an act of reparation for his earlier hostility to the movement they represented. Another mayor, Mr. Champon, of Salins, in the Jura, gave a most encouraging account of the steps successfully taken by him to close the officially licensed house of prostitution in his little garrison town. He gave a brief history of its establishment and its career and showed that none of the disastrous consequences predicted by the advocates of regulation had followed its suppression. As usual, much stress was laid on the compulsory medical examination forced upon one sex, and that the weaker and the one most certain to be demoralized by it. An animated discussion was called out by the statement of a German delegate that at the present time a woman doctor in Berlin, a member of the Federation, is acting as official medical inspector for these unfortunate women. While it was recognized that she sought the post from a benevolent desire to improve the condition of her fallen sisters, particularly the minors among them, there was a strong feeling on the part of many members that her course was a mistake, that the object of the Federation was the abolition of certain conditions, not their amelioration, and that there should be no compromise, no opportunism on the part of its members. An attempt to pass a resolution to this effect was, however, unsuccessful.

Mr. Yves Guyot, speaking from the standpoint of the economist, made use of the terms supply and demand; one speaker also, while recognizing the pitiable economic condition of many women as an important factor in keeping up the supply, spoke also of a certain type of light, frivolous girl as the predestined prey of purveyors to the demand. In the closing address of the business sessions Mr. Leopold Monod touched effectively on both these points. He pointed out that the gazelle or the fawn might roam the forest in all security were it not for the lion or the man, that the very word "prey" implies a hunter, and the difficulty with the system of regulation is that it is directed wholly against the supply, while what is needed is to act on the demand. How is this to be done, and what is to take

the place of regulation? The answer is, a better education of our young men. A long step will have been taken in this direction when we cease to give the vicious lesson practically offered by the system of regulation.

A HOME CONFERENCE.—The American Library Association has just closed the week's sessions of its very successful twenty-third annual conference. It can certainly not be owing to the unpopularity of the cause the association represents that at least one prominent Chicago daily had no word of report or even mention of a conference which brought together between four and five hundred library workers from all parts of the country and kept them in session, notwithstanding the heat, from July 3-10 no farther away from our city than Waukesha, Wis. What was it then, lack of enterprise? I confess I was surprised and disappointed that I scanned the columns of my great daily paper in vain for news from this gathering and as soon as I have time to clarify and arrange my ideas I hope to give UNITY some echoes of this conference. M. E. H.

Sherman.

I.

Glory and honor and fame and everlasting laudation
For our captains who loved not war, but fought for the life of the nation;
Who knesw that, in all the land, one slave meant strife, not peace;
Who fought for freedom, not glory; made war that war might cease.

II.

Glory and honor and fame; the beating of muffled drums;
The wailing funeral dirge, as the flag-wrapped coffin comes.
Fame and honor and glory, and joy for a noble soul;
For a full and splendid life, and laureled rest at the goal.

III.

Glory and honor fame; the pomp that a soldier prizes;
The league?long waving line as the marching falls and rises;
Rumbling of caissons and guns; the clatter of horses' feet,
And a million awe-struck faces far down the waiting street.

IV.

But better than martial woe, and the pageant of civic sorrow;
Better than praise of to-day, or the statue we build to-morrow;
Better than honor and glory, and history's iron pen,
Was the thought of duty done and the love his fellowmen.

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